THE UNIVERSALIST *Leader*

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

A part of the St. Lawrence student body in front of their temporary barracks building headquarters

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

May, 1953 — No. 5

The cover pictures some of the theological students and teachers at St. Lawrence standing in front of their temporary building. Left to right, back row, Mochel, Williams, VanNest, Jacobson, Belcher, Mott, Doyle, Sacco, Woodman, Professors Pierce, MacLean, Kapp, and Tapp; front row, Knost, Hartzell, Sykes, Chandler, Cook, Turner, Scott, Bowering, Van Duyke.

Harmon M. Gehr, minister of the Universalist Church of the Restoration, Philadelphia, highlights the dangerous manner in which our historic liberties are being whittled away by overzealous and unintelligent patriots in his essay **Are Our Democratic Ideals Sound?**

Brainard F. Gibbons in his **Song of Spring** reminds us of Robert Louis Stevenson's contention that man should greet each new day "with a shout and a song". With both penetrating wit and gentle humor, Dr. Gibbons expresses that basic faith and hope without which man would perish.

Weymouth Universalists Will Rebuild says the parish reporter in the story of a disastrous church fire.

Kingsbury Badger, associate professor of American literature, Boston University, and loyal active Universalist layman, calls us to effective liberal evangelism through more practical expression of our common purpose "to increase love" in his article **Toward A Gospel of Universalism.**

The deBenneville Celebration in Philadelphia was marked by a ceremony at the grave of Dr. deBenneville led by Dr. Cummins, local Universalist ministers and civic leaders.

The Proposed By-Laws and Amendments to the Laws of Fellowship of The Universalist Church of America which take up five pages of this number are here presented that all Universalists may have ample opportunity to read and study them before they are brought up for action at the General Assembly in Andover, Massachusetts, next August.

Are Our Democratic Ideals Sound?

Harmon M. Gehr

Yes, but the need is to use those ideals—and for less cringing before would-be tyrants, less fearful trembling when a senator bellows.

THE BOOK of Leviticus is not normally a source for a suggestive text. Yet some minor genius of the American Revolution discovered there the words for the Liberty Bell. "Proclaim liberty throughout all the land to all the inhabitants thereof." (Lev. 25:10)

Viewed in the light of American idealism and accomplishments, no better words could have been chosen. Liberty has been proclaimed resoundingly and effectively during the history of our nation. By and large it has been achieved through *all* the land for *all* the people.

Such a statement is not made uncritically. Heaven knows there are many specific cases where liberty has not been granted individuals or minority groups. We cannot view with pride the American treatment of the Negro throughout the years, or the contumely that is occasionally cast at small religious or national groups. But neither need we view the panorama of American history with shame. More freedom of choice, more freedom to live and grow unmolested, has been granted people in this nation, than in any other nation in the history of the world. Over the years the words on the Liberty Bell have been fulfilled.

Multitudes have found America to be opportunity and freedom. More, they have found it to mean faith and hope and love, not fear and hate, which perhaps they fled.

How did this wondrous thing happenn? Not automatically, not by divine fiat. It was the strange, sweet fruitage of oppression and denial during all of man's long history. It was the unexpected product of persecution, bloodshed, torture, slavery.

Contemporary Americans accept their rights too casually. They did not win them. But unnumbered generations did; men and women who bled for them, and have been forgotten. Their sacrifices must not be treated lightly. American freedom is the victory of the human spirit over the cruelty of man to his own kind. But it is not freedom long if the price is not remembered. It will not remain freedom if citizens in this age are not as willing to pay the cost as were their ancestors in a different time.

The first ten Amendments of the American Constitution, better known as the Bill of Rights, are the essence of the struggle for freedom through the centuries; they are the soul of our freedom today. Abolish these amendments, and no freedom will be proclaimed. When legislators by-pass them or make them dead letters, liberty is being strangled, if with a smile and a quip.

There were angry and vociferous people throughout this land after the Revolution had been won. Homes and businesses had been wrecked, sons and husbands had been slain or wounded, the economy of the country was on the rocks, and all they had to show for their effort were the weak Articles of Confederation. Thereupon, leaders of the new nation decided that a Constitution was called for which would set up tangible machinery of government. Still the people were not happy; they had been fighting inflexibility in government, why should they invite it again? If the Declaration of Independence was a sincere statement, why was it not time to provide a guarantee for "life, liberty and the pursuit of happiness"?

It is not now generally remembered that the Constitution would never have been ratified by the States if assurance had not been given that fundamental guarantees of freedom would be added in the form of amendments. Accordingly, only two months after President Washington took office, James Madison arose in the House and proposed that the Constitution should be amended to remove the chief objections. In record time the first ten amendments were ratified by the states and made a part of the Constitution.

What a book could be written on the story of their origin! They are thought of as being purely American, yet they began in all parts of the world, and in all times. They are as terse and direct as the Ten Commandments. Filling in the age-old background of the Ten Amendments, one hears Old Testament thunder; the voices of Isaiah, Jeremiah, Amos, Ezekiel, upholding the dignity of man in the face of high priests and cruel, pompous monarchs. Considering the Bill of Rights, one recalls a teacher whose whole ministry was devoted to vigorous af-

firmation of the beauty and wonder of the human spirit under God the Father. One recalls phrases in the Code of ancient Rome which protected the common citizen, even the slave, from the will of his Lord and Master. Before the mind's eye troop the Barons of Runnymede to meet King John and wrest from his clutch the Great Charter of rights for Englishmen.

It is well to recall what the major guarantees of that Great Charter were. They were exemption from arbitrary arrest, trial by a jury of one's peers, assurance that justice would never be sold, denied or delayed, and protection of life, liberty and property from unlawful deprivation. The line of descent to the American Bill of Rights is clear. English barons living more than five hundred years before the Revolution helped to make real the freedom to which Americans of the twentieth century are entitled by law.

Continue tracing the origin of these guarantees of freedom, and one sees men sitting in the cabin of a tiny vessel off the New England coast, drawing up the Mayflower Compact in the year 1620. And in the year 1644, one beholds Roger Williams writing his amendments to that earlier compact, later to eventuate in the Doctrine of the Separation of Church and State. William Penn's regulations for granting the people of Pennsylvania civil and religious freedom, also are part of the development, as are the Virginia Bill of Rights and the Massachusetts Declaration of Rights.

Oh, it is a long, long story! And through it all runs the steady thread of human lives, "who more than self their country loved, and mercy more than life!" Americans must never forget this rich heritage.

Yet there have been times when elected legislators and rulers have forgotten the rights of the people, have forgotten the burden of the Constitution they were elected to uphold and defend. In 1798, only seven years after the adoption of the Bill of Rights, the first invasion of those rights by Congress occurred. Certain editors of Republican persuasion hotly criticized the Federalist party in power. It was too much for the Congressmen, and the editors were jailed and heavily fined. But the Supreme Court went into action to defend the rights of the free press guaranteed in the Constitution and Congress was rebuffed.

Since then Congress has sought, on occasion, to authorize the illegal seizure of private papers, the trial of a man the second time on the same charge, the imprisonment of people at hard labor without indictment by a grand jury, the trial of a criminal without his being confronted by the witnesses against him, and in several other instances. Each time, however, the Supreme Court has blocked the wishes of shortsighted or vindictive legislators by upholding the Bill of Rights.

The governmental machinery of these United States was skillfully designed. It seems almost foolproof in its upholding of government of the people, for the people, by the people. Yet eternal vigilance is still the price of freedom, and in this day there is no less need of that watchfulness. The citizenry of this time must realize anew the rich heritage they guard, the price of blood, sweat and tears that was paid for it, the duty to rebuff those political opportunists who would offer a mess of pottage for it.

Just now there are persons who would deny Constitutional rights under the guise of defending them. They are afraid when free speech, free press, free worship, the right of assembly, are permitted. They are afraid of a rival system of government, and in their fear they aid and abet it. They are afraid of trusting in American ideals and institutions. To date they have caught few communists, but they have raised such an atmosphere of fear and hate throughout the land that it is highly likely they will win converts for that cause.

The point is that the American *ideals embodied in the Bill of Rights are to be used.* They are not museum pieces; their application to life should be applauded, not derided.

For example, the First Amendment sets forth the separation of Church and State. It was born of centuries of strife when religious institutions sought also to control government. The founding fathers decreed that the only answer was keeping organized religion out of government and keeping government out of religion. They did not say that the elected leaders of the people could not be members of churches or that universal ethical and moral sanctions of religion should not be applied in government; but they distrusted the sects, and well they might. For denominations are power-creating and power-seeking institutions. It's their nature! However much anyone may love his Church, he must admit that where it can it seizes power, often cynically and unscrupulously. History is full of such instances. Wise were the fathers to make the separation as absolute as they could between Church and State. It has paid dividends.

Yet today there are churches which are seeking

privileges at the expense of the government. They have lobbies in Washington. They say pontifically that somehow religion must be brought to bear on government, meaning usually their own interpretations of what will benefit their particular grouping. They seek to legislate sectarian guidance in public schools, getting government to foot the bill for teaching religion in released time or dismissed time. If they can gain their ends that portion of the First Amendment dealing with separation might as well be scrapped.

An even more serious abuse concerns the Fifth Amendment, which deals with Rights of the Accused in Criminal Proceedings. It states that, "no person shall be held to answer for a . . . crime unless on . . . indictment of a grand jury . . . nor shall be compelled to be a witness against himself." It was designed to protect the innocent, and it springs directly from Magna Charta. It was designed to forestall "Inquisitorial and . . . unjust methods of interrogating witnesses, the temptation of prosecutors to press, browbeat and entrap them into fatal contradictions, and against the zeal of the prosecutor and public clamor for the punishment of crime." It is another way of stating an age-old aphorism of free people, that a man is innocent until he is proved guilty.

Yet in certain congressional investigating committees, there is now an out-and-out flouting of that basic American guarantee. A witness is bulldozed and browbeaten and held up to public scorn; by the press as well as by the investigators, he is regarded as being guilty until he is proved to be innocent, and he is never permitted to prove his innocence conclusively; he is judged, not in a constituted court, but by public opinion rather than by his peers. And if he stands on his constitutional rights as an American citizen and applies the guarantee of the fifth amendment, he is called a communist!

This is a situation that causes Supreme Court Justice Douglas to exclaim: "These days I see people afraid to speak their minds because someone will think they are unorthodox and therefore disloyal". It is this same situation that causes another Supreme Court Justice, Mr. Jackson, to say vehemently: "If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or any other matter of opinion, or force citizens by word or act to confess their faith therein".

Sometimes it would appear that a concerted drive is being conducted in America to undermine our liberties by the very persons who are elected to defend them. Instead of relying on constitutional guarantees of freedom, effort is being made to break them down. It was only a few months ago that a Senator inferred that the successful candidate for the Presidency was tinged with communism and that if he had his way, he could fix the unsuccessful candidate by being turned loose in his train with a club. The same man has said that readers of *Time, The Saturday Evening Post, The New York Post, The Capital Times,* or any other of several journals, are "communist thinkers," and that General George Marshall is touched with communism.

Yet this same man is charged now with one of the most important and powerfully-placed committees in Congress. He is permitted, indeed he is protected, as he spreads such poison throughout the nation. What can be done, either by the innocent or the guilty, when such a one hauls up his fellow-citizens for "investigation"? The only recourse is the one guaranteed by the Fifth Amendment. In any case, the verdict will be in terms of the claque which supported the Queen when Alice was arraigned: "Off with her head!" If contempt is to be the judgment, it might better be for contempt of Congress than for contempt of the Constitution or contempt of America!

During the war, heavyweight Joe Lewis said something memorable: "There's nothing wrong with America that Hitler could fix!" We should paraphrase those words today: "There's nothing wrong with America that hate and fear could fix!"

The topic of this article asks a question, "Are Our Democratic Ideals Sound?" The answer is yes, a thousand times yes! But the need is to use those ideals, to apply them consistently. Confront the thick clouds of suspicion and fear that are hanging over the country, by forthright utterance and open life. Less cringing before would-be tyrants is called for, less fearful trembling when a Senator bellows. Immunity from legal processes does not make lawmakers right. More persons should be saying their prayers in the stalwart language of Lyman Beecher: "Oh Lord, grant that we may not despise our rulers; and grant, Oh Lord, that they may not act so we can't help it."

"Proclaim liberty throughout all the land to all the inhabitants thereof." That thought should be ringing in all American hearts as it once rang from the Liberty Bell. Free people must live like free people. The American Constitution guarantees that Americans can. But it is for American citizens to put their weight on those guarantees, to believe in them, to use them. If they cannot, this is no longer America.

Song of Spring

Brainard F. Gibbons

A SHY maiden turns her head away at the ardent advances of her swain and then, as he retreats in chilled disappointment, leans toward him eagerly. Thus do those cosmic lovers, sun and earth, eternally play the elemental game of courtship. When the sun comes closer and earth primly repulses his fervent warmth by tilting on her axis to deflect his direct rays, the days become shorter, the air grows cooler, growing things gradually die and the landscape assumes a look of drab desolation. Finally, winter's hard, icy hands seem to throttle the very breath of life. With desire burning just as fiercely after this rebuff, the considerate sun slowly backs away from his reluctant ladylove. Whereupon earth, with all the artful perverseness of a coquette, leans seductively toward him and, at last, faces the full heat of his love and brazenly lets its intense beams beat upon her throbbing bosom. Imperceptibly, then, the days grow longer, the tenacious hold of deadening cold relaxes by degrees, and all nature pulsates to the mounting power of pent up energy.

When in the progress of this romance in the heavens, the length of days equals and starts to exceed that of nights, subtle changes become visible, and invisible forces invade the very marrow of man's being. Such is the beginning of spring, and there is not a clod, human or otherwise, and however dull or dormant, but is stirred to the depths by its irresistible surging influence. Nothing and no one can escape spring!

Imprisoned for months in a solid mass covered by a monotonous white blanket, now the waters of the lakes sparkle and dance in the gentle sunlight! Freed from icy chains, the swollen streams gurgle with delight as they tumble along their merry way!

How the hard inhospitable ground suddenly becomes soft and receptive! How the placid pools collect in the lowlands, preparing a marshy theater where the gray pussywillows will gather to listen gravely to the peepers' cheerful chorus! How the sodden, dripping skies drop their swift showers to cleanse the earth of winter's dirt and grime, and release their gentle rains to nurture thirsty growing things, sometimes to the accompaniment of a summer prelude of fitful lightning and rumbling thunder! How the plump robins skitter across the greening lawns, stiff legs twinkling like a toe dancer's, or stand motionless, twisting their heads to gaze intently at the ground with one eye or the other, and then stabbing at the earth viciously and leaning back on their heels, wings aflutter, in a tug of war with a fat worm! How busy the birds are, hailing the dawn with joyous song, darting about all day with beaks carrying bits of twigs and fluff for their nests, and settling down at dusk with little contented sleepy sounds!

Some morning without warning the bare black trees appear in fuzzy green dress, and all the shrubs are sporting tiny gay knobs of green, yellow, purple or red. Distant fields make a gigantic checkerboard with squares of newly plowed, brown earth, the yellowish green of winter plantings, and darker shades of pasture lands. As though in shame and feeling out of place, sooty piles of snow seek refuge in secluded nooks, making themselves smaller and smaller to escape discovery by the inescapable sun. Unable to restrain their curiosity long, the crocuses poke their slender shoots up through moist dark earth, higher and higher, and peer about inquisitively at the indescribable wonders going on. Of a sudden one afternoon, they find themselves gazing in awed rapture at a forsythia bush in full bloom, basking in the bright sunshine and tinting the air around with a rich golden glow. Encouraged by the friendly sun, timid wildflowers venture forth to decorate meadows and woodlands with an enchanting crazy quilt of delicate form and color.

Suddenly, all leaves are unfurled, buds burst, blossoms opened, grasses green. Dead and drab so short a time before, now in every hue of the rainbow and in every living thing, all nature is creating, growing and living madly under the transforming power of untold energy.

Ah, sweet spring! Season of sulphur and molasses! Youngsters day dreaming in class while the teacher drones on mechanically lost in her own fantasies, anticipating vacation time, longing for the bell to sound temporary release, hearing the blaring circus band, laughing at the clowns and looking open-mouthed at the acrobats. Future Joe DiMaggios on the sandlots, pounding bats on rock-homeplates and yelling: "Come on, put one over!" Little fellows on their knees in the dirt, tongues between their teeth, as tense as though life were at stake, aiming their

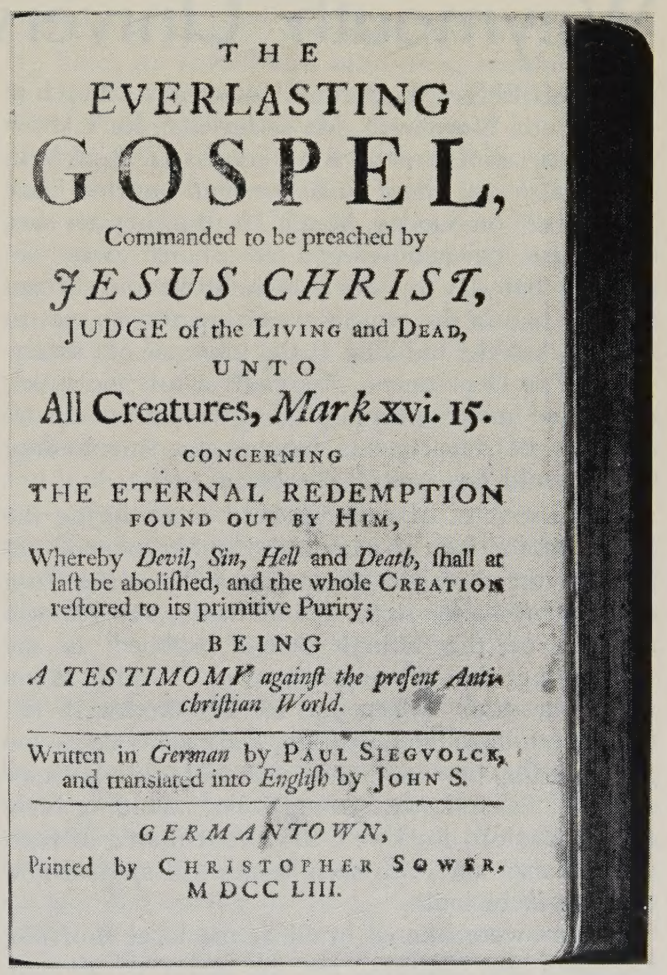
shooters at the marbles in the circle. Daring adventurers, after their first numbing plunge in the old swimming hole, heading homeward at a snail's pace to give their hair a chance to dry before mother sees them. Little girls absorbed in catching a bouncing ball and snatching up jacks, dancing and chattering gaily on the sidewalks in hopscotch, chanting their ritual as they jump over the turning rope. Even oldsters enviously remember the tingling sensation of going barefoot in the grass for the first time in spring.

And what a time of exquisite torture for the budding or fading adolescent! Every word, every gesture, every curving form, even the very atmosphere is charged with seductive meaning, arousing surging desires or bringing back haunting lamented memories. The smile and subtle glance that make the world seem so wonderful, the frown and haughty indifference that make suicide seem the only solution. The bitter quarrels and rapturous reconciliations! Dreams of eternal bliss in a cottage small, "a boy for me, a girl for you." If he could only rescue her from a burning building to prove his love! If she could only nurse him in some terrible illness, snatch him from the jaws of death, to demonstrate her love! Nor are the married immune! One evening, as father comes home from work, mother says: "The children are staying with the Browns tonight, dear, and I just thought we'd have a quiet dinner and evening together." Wandering into the dining room, father finds mother seated at the table in her most alluring dress, her eyes pools of mystery in the soft candlelight, and in the background a record plays the magic strains of their special courtship melody. In an instant, cupid turns the clock back twenty years! And the very old look on with sympathetic remembrance, plus a certain calm superiority, for they know that out of this mating hurly-burly, some will be lucky enough to find that deeper love which knows no age or season.

Oh, the silly, serious, blessed exuberance of spring! The brutish type turns aesthetic and pours out sensitive emotions in reams and reams of verse, or worse—sometimes like this anonymous example in Brooklynese:

> Spring is sprung,
> The grass is riz,
> I wonder where the flowers is.
> The boid is on the wing—
> Absoid!
> Of course the wing is on the boid.

This is spring, more eloquent testimony than any words! Each year nature runs through the whole film of life: creation, growth, maturity, decline, death, creation, growth, maturity, decline, death — over and over again. Yet, the repetition never bores us, because we are not mere spectators of this momentous drama, but participants. The mighty changes successively wrought in earth are likewise wrought in us. The force which flows endlessly through the universe and works these wondrous miracles also flows through us, and we are immediately responsive to its varying influence. We are part and parcel of earth, of the universe, of the Infinite Creative Energy which permeates and controls all. It is the surging pulse of God that beats within us when spring enters our hearts and souls. And it is good, very good; as good as God!



THE
EVERLASTING
GOSPEL,
Commanded to be preached by
JESUS CHRIST,
JUDGE of the LIVING and DEAD,
UNTO
All Creatures, *Mark* xvi. 15.
CONCERNING
THE ETERNAL REDEMPTION
FOUND OUT BY HIM,
Whereby *Devil, Sin, Hell* and *Death*, ſhall at laſt be aboliſhed, and the whole CREATION reſtored to its primitive Purity;
BEING
A TESTIMONY againſt the preſent Antichriſtian World.
Written in *German* by PAUL SIEGVOLCK, and translated into *Engliſh* by JOHN S.
GERMANTOWN,
Printed by CHRISTOPHER SOWER,
M DCC LIII.

Foundation stone of 18th century American Universalism. The Everlasting Gospel translated by Dr. George deBenneville.

Weymouth Universalists Will Rebuild

MEMBERS of the Second Universalist Church in South Weymouth, Massachusetts, don't know what their minister, the Rev. Francis G. Rockwell, intended to ask about in his sermon entitled "Are You Sure?" on Sunday, March 22. But they are sure that their one-hundred-year-old church was destroyed that day by fire which broke out fifteen minutes before the morning worship service was to start. All in the building at the time got out safely.

The Fire Department, diagonally across the street, responded immediately but their great efforts as well as those of departments from many surrounding towns could not control the blaze.

The first offer of material help came during the height of the fire, as flames and smoke poured out through the roof and water cascaded out the front door and down the steps. Elaine Baxter, ten-year-old member of the Church School, sobbed as she watched her church being destroyed. Turning to her father she said, "When you see Mr. Rockwell, tell him he can have the one dollar and twenty cents you gave me for my report card toward building a new church." Several other young folks, including Nancy and Gaylord Rockwell, have contributed of their savings also, and with such wonderful spirit a new church *will* be built.

Prayers were offered in all of the local churches, including the Catholic, for the safety of all concerned. And by one o'clock, offers of help were coming in by telephone at the parsonage about as fast as the switchboard could handle them. The local churches offered the use of their buildings, as did several civic groups. The Weymouth Council of Churches, which just that morning had held its fourth annual Laymen's Communion Breakfast at seven o'clock, called to report that a check for two hundred and forty dollars and ten cents, the offering of the morning, was being sent. In three days, the contributions had swelled to nearly one thousand dollars.

Insurance on the church had been increased a bit a year ago, but not enough was carried to completely cover the loss, by any means. The Prudential Committee, of which Kingsbury M. Badger is chairman, is meeting often to keep abreast of new developments. The Baked Bean Supper, planned by the Ladies' Social Circle for March 26 long before the fire, was held as scheduled, the only change being in location and price. Tickets originally priced at seventy-five cents were repriced at one dollar. The Youth Fellowship has conducted a Paper Drive and plans more; the Church School is planning a Doughnut Day; an Easter Sunrise Service was held in the Quintree Drive-In Theatre in Braintree, through the kindness of Mr. Moon, the manager, who offered all of its facilities; a benefit concert by the Brockton Youth Symphony is planned

"Are you sure?" Mr. Rockwell was going to ask. The Universalists of South Weymouth *are* sure that they really have a job ahead of them for they are determined to accept this challenge and build again.

Toward a Gospel of Universalism

Kingsbury Badger

THE time has come for liberal evangelism. We Universalists know that we belong to a potentially great fellowship, potentially the greatest ever conceived by man. Today we believe more strongly than ever that we have in the conception of Universalism an impulse which, added to those of other free churches, can build a world of one humanity. But we need a gospel, a cogent expression of faith that will come through to all people.

If the religion of our local churches, of The Universalist Church of America, and of the contemplated United Liberal Church is to be, not just a matter of organization, but a vital faith, fellowship, and way of life, it must have a gospel that comes through to the people, a gospel with a strongly emotional, not just intellectual and sociological, impulse and appeal. We have all realized this for some time, and now we are well on our way toward concerted action all along the line. We have had our controversies and are likely to continue to have them as long as we have life, but nevertheless, we are definitely on our way. The fact that we have been continually questioning, discussing, defining and redefining, disagreeing with varying shades of amiability is at once a sign of temporary confusion and a sign of ample vitality to resolve all confusion. And the crowning evidence that we have attained to one revitalized liberal religion will be the voice of one liberal gospel from the lips of one liberal ministry.

In the interest of revitalized religion and as a stimulus toward a gospel of Universalism, I am offering a succinct restatement of the meaning of Universalism. I offer it with no thought either of general acceptance or of finality, but rather with hope that it may help *us* to clarify *our* beliefs. Fuller discussion of its various points, by means of published articles and discussion groups, would be an excellent way of arriving at one clear profession of faith for religious liberals in our day.

As I see it, the bond of fellowship in any liberal church today must be more humane and humanistic (in the best sense) than theological (in the orthodox sense). Because we base it upon human experience (our only experience) and upon the principle of beneficence in man's relations with his fellows, this bond of fellowship is the common purpose to increase love and diminish hate. To this end, every one of us, regardless of his theological or speculative beliefs, dedicates himself to a ministry of concern for persons and interpersonal relationships. Excluding no one from our fellowship and concern, we earnestly endeavor to know ourselves, to love our neighbors as ourselves, to devote ourselves in service to our churches, to value the essential teachings of Christianity above the creeds and formularies of all churches, and to cherish universal truths, Christian and non-Christian, above all. With faith in life, or God, we acknowledge the authority of truth (known or to be known) and join together in the quest for the values of the ideal life, that we may know those values and live by them.

When we speak of increasing love and diminishing hate, we speak with more than sentimentality. We speak with deep concern for human needs—the need of men to relate themselves and belong; the need of men to liberate themselves from inhibitions, guilt feelings, and fears, from feelings of inadequacy and discouragement, from prejudice, intolerance, partialism; the need of men for respect, understanding, and love. What is the use of theorizing about the nature of good and evil, love and hate, with these voices all about us. If our concern for human needs is made active and is implemented with all that we can learn from psychology and religion, as well as with all of the knowledge and insight of the sciences and humanities, what we call evil and hate will be, not stifled, but transformed, not considered in false isolation but understood in their relationship to the unity of life. When we begin thus to comprehend life, we recognize the fact that underlying all living is the great mystery of being. We begin to know God.

We Universalists have profound faith in life, or God, in which "we live, move, and have our being." By whatever name it is called and through whatever symbolism or theological language it may be expressed—Nature, Creative Evolution, Elan Vital, the Mystery of Being, Ultimate Reality, the Eternal, Father—the essence of life is the heart of religious belief. If some of us prefer not to use the word God, we must be too liberal to use the facile label "atheist". Indifference, negation, intolerance, hatred, inhumanity, disbelief in life; *these are the true atheisms.* A theist with little concern for persons, then, may be

more of an atheist than a so-called humanist.

We believe that Universalists are free to use their own symbols in religion, free to interpret the universe in their own ways, and free to disagree as well as to agree. Unhampered by undue respect for conventional authorities, traditions, creeds, and forms, we are free to search for truth, the great authority, and to live harmoniously with men of various beliefs. And since liberal religion in America has evolved as one aspect of the democratic way of life, we Universalists believe in the separation of church and state. Authoritarianism is inimical to free religion for a free world.

But freedom is not enough. We believe that Universalists are committed. Although one of Universalism's chief aims is to foster a liberal, humane spirit rather than to promulgate any cult, code, or creed and although no man is excluded from our fellowship unless he excludes himself, we cannot be one fellowship without a bond of common purpose any more than we can be friends without common interests and mutual affection. Although Universalism means a fellowship of free individuals in free churches, it means decidedly more than non-committal liberalism. It means commitment to a way of life. Convinced that the noblest aim of living creatures is to increase love and diminish hate, we dedicate ourselves in service to the church that declares this to be its clear central purpose.

Universalists believe in one humanity. Mankind is one—Jews and gentiles, Christians and non-Christians, orthodox believers and so-called heretics, saints and sinners. We may not agree about "the supreme worth of every human personality," but we do believe in the dignity of man and we do have reverence for all life. To be Universalists is to live with such comprehensive human sympathy that we transcend partialism, sectarianism, race prejudice, tolerance as well as intolerance. All men deserve our concern.

We believe in universal salvation. We know of no "chosen" people, and we find no evidence of a divine scheme of foreordination slating some of us for election and others for eternal damnation. It seems rather to be the law of life, or the will of God (Choose your own words) that all persons shall have health and wholeness, self-realization and maturity, social justice and peace, citizenship in the Commonwealth of One Humanity, to use today's term for the Kingdom of God.

We believe in the authority of truth known or to be known. Truth was not revealed once and for all in one book or in one church or in one set of dogmas. Truth has been continuously revealed in many books, in many religious experiences, in the lives and teachings of many men. "Revelation," wrote Lessing, "is the education of the human race." What man has known can be only a part of what he is to know, for education has not ceased.

We believe in the prevalence of natural law. All life is natural, or in accordance with laws understood or to be understood. Universalists, in the light of advancing knowledge, have broadened their conception of the natural to include much of what was in the past mistakenly called supernatural. They have also deepened their understanding of the natural, and purified it, not by excluding all that has been called magical or superstitious, but by taking into account the natural effects of such delusions upon human experience. We must today realize that a man who says he is a "naturalist" in religion may have far greater reverence for life and concern for persons than the man who uses that facile label "atheist."

Universalists believe in the essential spirit of Christianity, or in liberal Christianity. Universalism has so far emerged from traditional Christianity that its gospel is no longer based upon either a sentimentalized Jesus, about whom we know little historically, or upon the Deity of fundamentalism. The great Christian reality to Universalists is the eternal or ideal Christ, the Christ concept, the living symbol of Love. Because of their orthodox connotations, the words Christ and Christianity are avoided by many liberals; but all Universalists believe in the true spirit of essential Christianity—in the life-example and essential teachings attributed to Jesus of Nazareth, in the Christ concept that emerged from Judaism and Hellenism, in the validity of a Christian tradition uncorrupted by priest craft, orthodox misinterpretations, and pious fraud.*

Finally, Universalists believe in the Universal Bible of Mankind—a purely human and yet marvelous collection of the great writings of all times and all nations. This Bible is still being written. Since this Bible deals with the vital, insistent issues of human life and contains the greatest insights of the ages, it inspires men to "do justice, love mercy, and walk humbly with God." We can be Universalists only if we do away with the traditional distinction between sacred and secular literature and include all writings containing inspiration and wisdom.

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*The concept of Christ will be discussed in a forthcoming article.

De Benneville Observance in Philadelphia

Pictured from left to right: Herman Toll, State Representative; the Rev. Harmon M. Gehr; the Rev. David Hayeman; Marie de Benneville. Dr. Cummins lays a wreath on the grave of Dr. de Benneville.

A SPECIAL service was held at the Church of the Restoration on Sunday, March 22, commemorating the life and works of Dr. George de Benneville. The preacher of the occasion was Dr. Robert Cummins, whose subject was *George de Benneville, Spiritual Founder of American Universalism.* A full Church greeted Dr. Cummins and among the congregation were a considerable number of descendants of Dr. de Benneville. The service was conducted by the Rev. Harmon M. Gehr, minister of the Church and chairman of the de Benneville celebrations.

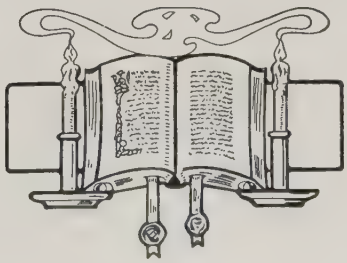
An interesting part of the observance was an historical exhibit loaned by the Germantown Historical Society. It included a second edition (1763) Sower Bible, which had been in the family of George de Benneville, Junior. Inside the cover, in the writing of George de Benneville, Junior, was noted the death of his Father in these words:

"On Tuesday night, the 19th of March, 1793, my aged and venerable Father departed this transitory life after a few hours indisposition in the ninetieth year of his age."

Another item in the exhibition was a German volume in defense of Caspar Schwenkfeld, which contained a long letter from Dr. de Benneville. Two editions of Dr. de Benneville's Visions were also included.

During the service the choir sang appropriate anthems, and Hopkinson's *Hail Columbia* was sung as a solo. This song was the national anthem in de Benneville's day and was composed by a Universalist.

In the afternoon, a service commemorating Dr. de Benneville was held at the de Benneville burial plot. It is a narrow strip of land on North Broad Street, the sole remaining vestige in the neighborhood of a day that has long gone. Standing within its walls, one can feel something of the eighteenth Century spirit still lingering, while outside, the noisy hum of traffic continues. Dr. Cummins, the Rev. David Hayeman, State Representative Herman Toll and the Rev. Harmon M. Gehr took part in a simple service of commemoration, the final point of which was the laying of a wreath on the grave of the spiritual founder of American Universalism, in the name of The Universalist Church of America.



Your Vote on Federal Union

EITHER an affirmative or a negative vote by a church on the proposed Federal Union of Universalists and Unitarians is a positive and legitimate act. Failure to vote could only be characterized as irresponsible betrayal of the democratic process by which we live and work together.

If a majority of the churches of both denominations vote to accept the Joint Commission proposal **and,** if the delegates to both national meetings at Andover next August vote enabling legislation, our two liberal churches will go forward in federated council. If either vote fails of the necessary majority, we shall pick up the pieces and go forward friends and fellow workers as in the past.

If, however, by any unhappy chance the project fails because many churches refrain from voting, or passes by a thin majority because some churches fail to vote, the results would be most unhappy. Such a situation would introduce an element of chaotic uncertainty which would not only make us ludicrous before the world, but also inwardly suspicious of each other.

To date an alarmingly small number of Universalist churches have reported their votes. We therefore remind all who have not yet voted that time is getting short.

We owe both to ourselves and to our Unitarian friends clearcut action on the issue of Federal Union.

For nearly a third of a century the editor of this paper has been an active ordained Universalist minister. During all of that time there has been talk about closer relations with Unitarians. More important, **there has been a great deal of practical co-operation.**

For a considerable period of years, Unitarians and Universalists helped each other by printing the **Register** and the **Leader** in the same plant. That was an honest co-operative project which helped us both through the hardest years of the "depression thirties."

During the last decade Universalists and Unitarians have carried out extensive co-operative activities in the field of foreign service and in the all-important area of education. The Unitarian minister who recently expressed fear lest the federal union "lower standards" in this field was evidently unaware that the Beacon Press curriculum is the product of a committee on which Dean MacLean and other Universalists labored long. Nor did he seem to know that some Beacon Press material has been written by Universalists. Certainly he could not have known that fully fifty per cent of the Beacon Press material is bought and used by Universalist Church Schools.

Most assuredly there has been much more than "talk" about Universalist-Unitarian relations. There has been abundant constructive action.

And now after four years of discussion, preliminary voting, committee and commission labors, the churches of both denominations are asked to vote approval of a limited federation, and the delegates to the joint meetings at Andover are asked to vote enabling legislation. We are not asked to vote on merger of the two churches or on absorption of one church by the other. We are asked to vote on a proposal which would set up an overhead corporation of which The Universalist Church of America and the American Unitarian Association would be constituent members. Under this corporation specific areas of action and education would be merged and carried forward.

Through the long months of this discussion we have deliberately refrained from presenting direct editorial argument for or against the proposals. This is still our policy because it is our deep conviction that this is a matter that **Universalist and Unitarian people should decide in their own local churches.** Similar movements in the past were ruined by high pressure propaganda from Boston.

Because we do believe strongly that federal union is a matter that should be fully debated and freely voted by the rank and file of our membership, we are most anxious that all of our churches vote, and vote before the end of June.

We cannot associate ourselves with the assertion that "if the present plan fails all is lost." If after a full debate and large representative vote the plan fails, we believe Universalist and Unitarian people are of such mature stature that they will carry on with present co-operative work and will in reasonable time work out a better plan of federation that will not fail.

The one failure that would do us incalculable damage would be failure by default of voting.

WHO SPEAKS FOR MAN?*

THROUGH the medium of concrete and dramatic reports on his fellowship with people in Korea, India, Pakistan, and Europe, Norman Cousins documents his intense conviction that the world needs a workable world government that will speak for man and protect man against his own inevitable errors.

The crusading editor of **The Saturday Review** believes that it is possible "to avert war" and "to avert it with honor". This belief is grounded in the Universalist conviction, "that man need not lose command of his destiny, that he has deep within him the resources of courage, conscience, and the spirit to shatter his predicament, and that he can transcend the complexities and perplexities that bedevil his existence if he can but release his natural idealism, accept the concept of the human community, and build upon it."

The opening chapter of **Who Speaks for Man?** entitled **Personal and Preliminary** is both an outline of the spiritual odyssey of many of our generation and a declaration of universalism in social, economic, and ethical terms.

Norman Cousins is one of the great universalist prophets of our time. We heartily recommend his book to all members of The Universalist Church of America.

GENERAL ASSEMBLY PROGRAM

THE General Assembly of The Universalist Church of America together with meetings of the national auxiliary bodies will be held concurrently with the biennial conference of the American Unitarian Association on the campus of Phillips Andover, Andover, Massachusetts, from Friday, August 21, through Monday, August 24.

Details of both the joint sessions and the denominational program will reach all of our churches soon and additional information will appear in these columns in future issues.

Suffice it to say that a full program of fellowship, information and inspiration is being planned. Among the speakers at joint sessions will be Dr. Milton M. McGorrill, who will preach the keynote sermon at the joint service of worship, Friday evening. Dr. Karl Deutsch, visiting professor at the Center for Research on World Political Institutions, will speak on **This We Bring,** highlighting the heritage of both Universalism and Unitarianism at the joint Saturday morning session. The joint banquet speaker will be Dr. George D. Stoddard, president of the University of Illinois.

After hearing the report and recommendation of the Joint Commission on Federal Union, delegates from both denominations will break up into small discussion groups under competent discussion leaders. An over-all panel discussion will provide answers to questions before the delegates go into legislative sessions to vote on the proposal.

At the Universalist business sessions, delegates will vote on amendments to the Bylaws and the Laws of Fellowship.

The entire opening day, Friday, will be given over to sessions of the Association of Universalist Women, the Association of Universalist Men, and the Universalist Ministers Association.

TIME FOR THE TAXPAYERS TO INVESTIGATE CONGRESS

THE congress elected on an economy program is spending millions of dollars on competing and duplicating investigations. The House has appropriated $1,325,000 for its first two months. The Senate has appropriated $700,000 for 1953.

Roscoe Drummond, Chief of *The Christian Science Monitor* News Bureau, discussing this in a March 11 dispatch says

> Congress today is conducting costly, duplicating investigations.
>
> Congress is conducting unnecessary, certainly premature investigations.
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> Congress is conducting inappropriate, doubtfully legal investigations which violate one of the basic premises on which the Republicans were elected last fall — namely, that the federal government should not encroach upon the rights and functions which belong to the states.

While this sorry performance is going on making headlines for politicians day by day, work on much needed legislation lags.

For what do we pay our congressmen? Certainly not to do poorly and in undemocratic manner the work for which the Bureau of Investigation, grand juries, courts and police are trained and hired to do.

It is high time for taxpayers to investigate their congressmen.

*Who Speaks for Man, by Norman Cousins, Macmillan, 1953, 318 pp. $3.50.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

TOWARD UNDERSTANDING PSYCHOLOGICAL NEEDS

In recent months this page has carried the story of a little girl walking at her own pace through Cambridge Common, with her tall and handsome father following a few steps behind. In contrast, we told the story of another father, "A Ph.D.," who insisted that his three-year-old have exactly the same subject in church school that he had. We told of reminding this father that his little girl, at three, did not have either the brain cells or the experience of an adult.

Then, again, we urged that Bible classes be offered in every church, that older young people and adults might have real opportunity to explore and appreciate the Bible. Last month, we reviewed and recommended the book, *How To Know Your Bible,* Murray, Beacon Press.

These two thoughts are poised in our mind as we remember a long-distance call and subsequent happenings. The call reported a-more-than-troublesome-class. There was hint that one of the members probably needed psychiatric help. Feelings among parents were running high.

Without telling more of the story, we are able now to report that the class is no longer "troublesome." There has been a new approach, which takes the boys where they are and where their real interests and needs are. All is well "except that some of the parents are worrying because the boys are not studying the Bible."

This incongruous worry should be seen for what it is: a hang-over from orthodoxy, a hang-over from the idea that salvation is through the Bible or through Jesus.

With these thoughts, we turn now to review and recommend four books; one relating to child development, one for adults on "How we can stand against the insecurity of this age and find a center of strength within ourselves," and two which deal respectively with "the disorganization and breakdown of behavior controls" in children and with "techniques for the treatment of the aggressive child." The last two tell the story of delinquent children. The insights, however, have much to teach the parents and teachers of normal children. The parent, for example, who always has tended to make decisions for his son and who honestly worries because his son at twenty-one lacks interest in life and capacity for responsibility, will look at himself and be appalled, when he reads Redl and Wineman. On the other hand, parents and teachers who have been fearful that they might have delinquents on their hands may discover that their boys are very normal and healthy, in honest, necessary revolt against adult blunderings.

The Redl and Wineman books are not for general reading. They may well be reviewed and presented for discussion at parent-teacher meetings by the minister, if he is competent in the field of psychology, or by a psychologist or psychiatric social worker.

All these books are available from the Loan Library, 16 Beacon St., Boston. Community libraries will welcome them.

THESE ARE YOUR CHILDREN:
How They Develop and How to Guide Them
By Jenkins, Schacter, Paurer
Scott, Foresman and Company
Price $2.50

Here we have a very informative, delightful book by a staff lecturer for the Association of Family Living, a consulting psychologist and lecturer in psychology at Northwestern University, and by the Director, Bureau of Health Education, American Medical Association.

Front and back end sheets of the book summarize its contents in a chart of normal development, listing physical development, characteristic reactions and special needs of children from infancy-preschool years, at five, at six, at seven, at eight, at nine, in preadolescence, in adolescence, with the reminder that allowance must always be made for individual differences. The text is very readable and contains one hundred and fifty-nine pictures depicting children and interests at various stages of development. This is a book for church schools and parents to own.

CHILDREN WHO HATE
By Fritz Redl and David Wineman
Free Press, 1951
Price $3.50

Fritz Redl is Professor of Social Work, Wayne University. David Wineman is Casework Consultant in the Psychology Department at the Merrill-Palmer School, Detroit. The book explores aggressive behavior and breakdown controls of children that have become so serious as to require clinical help. The case studies reported are from their own experience in directing Pioneer House, an experimental "group therapy" home in Detroit. "Children who hate . . . are the children of neglect. They have been chronically traumatized through repetitive frustration of many of their basic needs." The case studies reveal unspeakable brutality. Redl and Wineman point to the evidence that "in order for a good educational diet to take hold of these children at all, their basic ego disturbances must be repaired first." The use of the term "ego" may remind the reader that some think ego should be broken. Redl and Wineman point rather to each person's need to be a whole, not a broken, person. They call for the development of ego that can be whole, that can face up to reality.

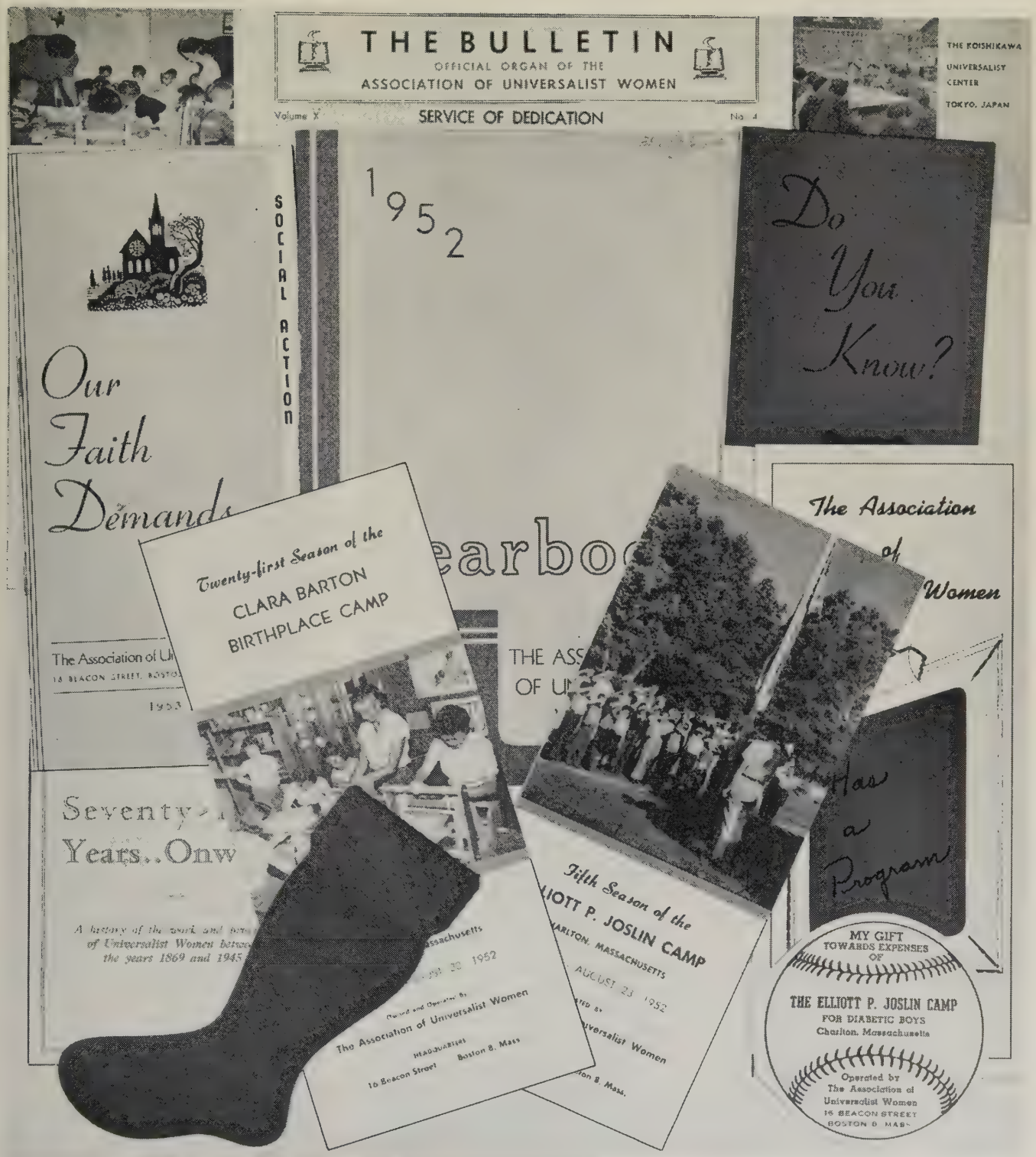
CONTROLS FROM WITHIN
By Fritz Redl and David Wineman
Free Press, 1952
Price $4.50

This book puts emphasis upon techniques for treatment of ego-disturbed children and points to the task of helping normal children develop adequate self-control.

MAN'S SEARCH FOR HIMSELF
By Rollo May
Norton, 1953
Price $3.50

The intelligent adult will read this book with real appreciation. We think he will want to own it, for the insight it gives in helping to develop inner strength. Not incidentally, Dr. May as a practicing psychotherapist defines religion in our terms. He says, "We define religion as the assumption that life has meaning."

—Edna P. Bruner



The Association of Universalist Women speaks to you through its printed materials. Are you making use of these in developing the program for your local churchwomen.

PROPOSED BYLAWS OF THE UNIVERSALIST CHURCH OF AMERICA

The Department of Survey and Evaluation submits the following Bylaws for consideration at the General Assembly of The Universalist Church of America at Andover, Massachusetts, August 21-24, 1953.

Preamble

We, the people of the Universalist Church, hereby organize ourselves into an ecclesiastical corporation to maintain and further the purposes and objects as expressed in our Charter.

Article I—Title

This corporation shall be known as The Universalist Church of America.

Article II—Statements of Faith

The following statements of faith with liberty of interpretation are dear and acceptable to many Universalists. They are commended not as tests but as testimonies in the free quest for truth that accords with the genius of the Universalist Church.

(a) The Profession of Faith adopted by this body at its session in Winchester, N. H., A.D. 1803, is as follows:

Article I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

Article II. We believe that there is one God whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace who will finally restore the whole family of mankind to holiness and happiness.

Article III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

(b) The Declaration of Faith adopted in 1899 at Boston is as follows:

The Universal Fatherhood of God; the spiritual authority and leadership of his Son Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God.

(c) The Avowal of Faith adopted at Washington in 1935 is as follows:

We avow our faith in God as Eternal and All-Conquering Love, in the spiritual leadership of Jesus, in the supreme worth of every human personality, in the authority of truth known or to be known, and in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the kingdom of God. Neither this nor any other statement shall be imposed as a creedal test.

Article III—Plan of Organization

The ecclesiastical organization of The Universalist Church of America shall be as follows:

1. The General Assembly, constituted as hereinafter provided, exercising jurisdiction over all clergymen, state conventions and parishes in ecclesiastical fellowship with The Universalist Church of America.

2. State Conventions, organized in accordance with the laws of The Universalist Church of America and subject to its rules and regulations, exercising jurisdiction within their respective limits. The term "State Convention" shall be understood as referring to any state, regional or provincial organization of whatever name in ecclesiastical fellowship with The Universalist Church of America.

3. Parishes, organized for religious culture and the support of public worship, in accordance with the laws of The Universalist Church of America.

Article IV—The General Assembly

1. There shall be, and hereby is, constituted a legislative body to be known as the General Assembly. It shall be composed, first, of the officers of The Universalist Church of America and the members of its Board of Trustees; second, of the President, not more than three Vice-Presidents, Secretary, and Treasurer of each State Convention in fellowship; third, of state, regional or provincial Superintendents and Field Workers; fourth, of all ordained ministers in fellowship; fifth, of two lay delegates from each parish in fellowship, who shall be members of and elected by the parish they represent; sixth, of all former presidents of The Universalist Church of America.

2. The Secretary of each State Convention shall certify to the Secretary of The Universalist Church of America, previous to each regular session of the General Assembly, the names of its President, Vice-Presidents, Secretary, Treasurer, State Superintendent, and Field Workers; and the Clerk of each parish shall certify to the Secretary of The Universalist Church of America the names of its delegates; and no person shall be recognized as a member of the Assembly without certification except by special vote of the Assembly itself.

3. To be entitled to such lay delegates each parish must support no less than eight public worship services annually, maintain a regularly constituted and functioning Parish, whose minister is in fellowship with The Universalist Church of America, hold an annual meeting of the members, electing Trustees, make annual reports to The Universalist Church of America, and make a conscientious effort to pay its Fair Share of denominational support.

4. Members from seven states, but not less in aggregate than twenty-five persons, shall be a quorum to do business.

5. All members of Committees, who are not members of the Assembly, whenever their reports are under consideration, shall be entitled to the privileges of the floor, without the right to vote.

6. Representatives of Universalists not within the jurisdiction of The Universalist Church of America, and of other religious denominations duly accredited to it, shall be reported by the Committee of Credentials, received by the presiding officer of the General Assembly, and assigned to seats in the Assembly. They shall have the privileges of the floor without the right to vote.

Article V—Powers of the General Assembly

1. The General Assembly shall be the legislative body of The Universalist Church of America, empowered to enact any and all measures necessary or incidental to the welfare of the Church, and its decisions, recommendations, and resolutions shall be carried out by the Board of Trustees.

2. The General Assembly shall have power to enact laws of Fellowship, Government and Discipline which shall be binding on all State Conventions, parishes and clergymen. It shall be the final court of appeal in all cases which are subject to appeal in accordance with such laws.

Article VI—Sessions of the General Assembly

1. The General Assembly shall meet biennially at such time and place as the Board of Trustees shall designate.

2. Public notice of regular sessions of the General Assembly shall be given by the Secretary at least six months before the time fixed therefor in some paper of general denominational circulation, and by notice sent to the minister and clerk of each local parish and the secretary of each state convention.

3. Special sessions of the General Assembly may be called by the Board of Trustees at such time and place as it may appoint whenever such action may seem to it advisable, and shall be called whenever a written request setting forth the reasons, and signed by the Presidents of at least five State Conventions, shall be presented to the Secretary. In the case of a special session notice shall be given at least one month before the time fixed therefor, by notice sent to the minister and clerk of each local parish and the secretary of each state convention, and shall state the purpose for which it is called.

4. The delegates to the preceding regular session shall be delegates at any special session, if no others have been chosen.

Article VII—Officers: Their Election and Terms of Office

1. The officers of The Universalist Church of America shall be a President, a Secretary, a Treasurer, ten Trustees as prescribed in Article VIII, Sections 2 and 3, and a General Superintendent. Eligibility to hold office in The Universalist Church of America shall be limited to persons who are members of local churches or parishes in fellowship with The Universalist Church of America, or Universalist members-at-large. (This limitation shall not apply to the present incumbent in the Secretary's office.)

2. A President shall be elected at each regular session of the General Assembly. Five Trustees shall be elected biennially by the General Assembly for a term of four years. A Secretary, a Treasurer, and a General Superintendent shall be elected by the Board of Trustees biennially.

3. No person who has served two consecutive terms of office as President or as Trustee shall be eligible to be elected or appointed as President or as a Trustee until the expiration of four years from the termination of his office, except that election or appointment to fill an unexpired term until the next General Assembly shall not be considered a term of office for this purpose.

4. All officers elected by the General Assembly shall continue in office until their successors shall be elected and qualified.

Article VIII—Departments

1. There shall be the following Departments functioning under and responsible to the Board of Trustees: Business Administration, Education, Extension, Investment, Ministry, Publications, Public Relations, Service, Survey and Evaluation.

2. The Department Chairmen shall be elected by the General Assembly for their respective departments, and their election shall constitute election as Trustees.

3. One Trustee not elected as a department chairman shall serve as a board member of the Department of Investment.

4. Each Department shall have a board nominated by the Chairman of the Department in cooperation with the General Superintendent and appointed by the Board of Trustees. The number of persons to be appointed on any board shall be subject to approval by the Board of Trustees. No department board member, except the chairman and the Trustee as defined in Section 3, shall be a member of the Board of Trustees, nor shall any person serve on more than one department board concurrently. Appointments shall be for two years, and no member, except the chairman, shall serve for more than six consecutive years on any one department board. Staff to be employed in any Department shall be nominated by the department board and engaged by the Board of Trustees.

5. Every Department Chairman shall make a report at each regular meeting of the Board of Trustees, and a report to the General Assembly.

6. Department Functions:

(a) THE DEPARTMENT OF BUSINESS ADMINISTRATION shall be specifically charged with the establishment of sound business practices in the operation of the Church. To this end it shall be responsible for gathering from local churches financial support for the denomination, and shall recommend to the Board of Trustees matters of business relations and financial dealings which in its judgment need revision or modification, inauguration or abolition.

It shall be responsible for the operation of the headquarters building. It shall assist the Universalist Retirement Service Society in every possible way.

(b) THE DEPARTMENT OF EDUCATION shall coordinate the educational activities of the Church and its auxiliaries. Working with local churches, it shall share in the discovery of the changing needs of persons, and frame and direct educational programs designed to meet such needs.

Through field work, preparation of educational materials, and leadership training in improved techniques in teaching and learning it shall serve persons of all age groups in the churches.

(c) THE DEPARTMENT OF EXTENSION shall be responsible for the extension of Universalism, working with state conventions, regional organizations, and auxiliaries to that end.

Its specific function shall be: to establish policies and plans for the formation of new church groups; to investigate dormant and closed churches with a view to revitalization when warranted; to strengthen weak churches in danger of becoming defunct; to encourage healthy churches to grow; to survey, promote, and develop new fellowship units or church groups; to promote the Church of the Larger Fellowship for scattered Universalists.

It shall allocate for church extension the income from home missionary funds or other financial resources left in trust or designated for home missions or church extension, and shall make recommendations to the Board of Trustees for use of church building and loan funds. It shall file records of growth and achievement in church extension work. It shall make available plans and expert advice on church architecture and building.

(d) THE DEPARTMENT OF INVESTMENT shall invest and reinvest the funds of The Universalist Church of America in the intervals between the sessions of the Board, but such action must be unanimous. All changes in investments shall be reported at the next meeting of the Board.

(e) THE DEPARTMENT OF THE MINISTRY shall encourage enlistment in the professional ministry of the Universalist Church by bringing to the attention of young persons in Universalist congregations the opportunities of the ministry, by canvassing promising students in colleges, and by discovering ministers in other denominational fellowships qualified for the Universalist ministry.

It shall counsel candidates for the Universalist ministry, augmenting their formal training with such instruction as shall acquaint them with the organization and program of the Universalist Church. It shall provide for the welcome of new arrivals into the ministry; and confer with representatives of Universalist theological schools regarding the changing needs of the ministry.

It shall investigate and take action upon applications for scholarship aid provided by The Universalist Church of America; investigate and take action upon pension applications; be concerned for the welfare of aged ministers, their wives or widows; and administer the Gunn Ministerial Relief Fund.

(f) THE DEPARTMENT OF PUBLICATIONS shall arrange for publication of such tracts, pamphlets, and other literature as seem to be required, and which come within the budget of the Department. It shall oversee the publications of the auxiliary organizations, state conventions, and of other denominational groups with the view to eliminating duplication, and in the interest of economy.

It shall serve as the liaison between The Universalist Church of America and the Universalist Publishing House as long as the latter functions as an independent corporation.

(g) THE DEPARTMENT OF PUBLIC RELATIONS shall be responsible for planning and promoting programs and policies for developing good will toward the Church, presenting to the public through the press, the radio, and other available media information to advance the best interests of the Universalist Church and to increase understanding of the message and program of Universalism.

It shall work with the Department of Publications in the dissemination of Universalist literature. It shall maintain a file of press releases, news stories, and publicity material relating to the interests of the Universalist Church.

It shall promote understanding between The Universalist Church of America, the auxiliary organizations, state conventions, and local churches, assisting them in the development of their own programs of public relations.

(h) THE DEPARTMENT OF SERVICE shall be responsible for the initiation and conduct of relief and rehabilitation programs in this

country and abroad, and for overseas extension of Universalism through association and work with religious liberals of other countries.

It shall conduct voluntary service projects in America and abroad to provide opportunity for concerned persons to share in meeting human needs, and develop projects in areas of international and intercultural relations designed to contribute to the realization of brotherhood in One World.

(i) THE DEPARTMENT OF SURVEY AND EVALUATION shall maintain scrutiny of the functioning of the Church in accordance with its adopted policies and procedures. It shall seek to make the Church more effective by making suggestions for improved operation and wiser practices; it shall evaluate the program of the Church; and it shall perform such other services as shall be assigned to it by the Board of Trustees.

Article IX—Duties of Officers

1. The President shall preside at all meetings of the General Assembly, appoint all sessional Committees of the General Assembly, except the Nominating Committee, unless the Assembly shall otherwise order, and perform such additional service as normally pertains to his office. In the absence of the President, the chairman or vice-chairman of the Board of Trustees shall preside.

He shall be a voting member of the Board of Trustees and may serve as its chairman.

2. The Secretary shall give due notice of all meetings of the General Assembly and of the Board of Trustees, shall keep full minutes of their proceedings and shall refer all decisions, recommendations, and resolutions to the proper departments for action.

He shall keep a register of the clergy and parishes of the Church, shall secure and keep on file as accurate statistics as it is possible to obtain on blanks approved by the Assembly or the Board of Trustees, shall have custody of the books, minutes, papers and reports of The Universalist Church of America and of the Assembly, and in general, shall perform all duties incident to the office of Secretary.

He shall be sworn to the faithful performance of his duties, and shall give The Universalist Church of America a bond, in a sum and sureties satisfactory to the Board of Trustees, for the faithful discharge of the duties of his office and for the restoration to The Universalist Church of America, in case of his death, resignation or removal from office, of all its books, papers, vouchers, money or other property of whatever kind in his possession. He shall receive such salary as the Board of Trustees may determine.

3. The Treasurer shall keep full and accurate accounts of receipts and disbursements in books belonging to The Universalist Church of America, and shall deposit all money and other valuable effects in its name and to its credit in such depositories as may be designated by the Board of Trustees.

He shall make disbursements in such manner as the Board of Trustees shall prescribe, taking proper vouchers or receipts therefor. He shall render to the Board of Trustees at each regular meeting of the Board, or oftener, if requested, an account of all his transactions as Treasurer and of the financial condition of The Universalist Church of America.

He shall have custody of all the securities and title papers of The Universalist Church of America, and shall keep accurate records and classifications of all trust funds and information concerning the terms under which the trusts were created.

He shall give The Universalist Church of America a bond, in a sum and with sureties satisfactory to the Board of Trustees, for the faithful discharge of the duties of his office and for the restoration to The Universalist Church of America, in case of his death, resignation, or removal from office, of all its books, papers, vouchers, money or other property of whatever kind in his possession. He shall receive such salary as the Board of Trustees may determine.

4. The General Superintendent shall be the executive officer of The Universalist Church of America, supervising its programs and policies. He shall recommend to the Assembly and the Board such measures as will in his judgment deepen the spiritual life of the Church and increase its power to fulfill its faith. He shall be the superintendent of all unorganized districts and parishes in regions where no state convention exists. He shall be chairman of the department executives with whom he shall meet not less than five times a year, and of the state and regional superintendents with whom he shall meet not less than once a year. He shall cooperate with department chairmen in the selection of their respective boards. He shall serve ex-officio without vote on the Board of Trustees, on all committees, commissions appointed by the Board of Trustees, as well as on all departmental boards. He shall receive such salary as the Board of Trustees shall determine.

Article X—The Board of Trustees

1. The Board of Trustees shall consist of the President of The Universalist Church of America and the ten Trustees.

2. At the first meeting of the Board of Trustees which shall be called by the Secretary following each biennial session of the General Assembly a chairman and a vice-chairman shall be elected. The President of The Universalist Church of America may be elected to either of these offices. In case of the death or resignation of the President, or of his incapacity to serve, the chairman of the Board, or, if the President is chairman, the vice-chairman shall act as President until the Board shall fill the vacancy.

3. The Board of Trustees shall have general direction of the affairs of The Universalist Church of America when the General Assembly is not in session, and shall carry out the decisions, recommendations and resolutions of the General Assembly.

Without prejudice to the general powers conferred or implied by these Bylaws, the Board shall have the following powers, namely:

To appropriate sums of money of The Universalist Church of America for the purposes designated by the General Assembly and to adopt and carry into effect all needful measures for promoting the interest, growth and welfare of the Universalist Church. All monies or other property given to The Universalist Church of America for a specific purpose shall be kept separate from funds held for other purposes, and the same shall be used only for the purpose designated by the donors of said respective funds.

To purchase, lease or otherwise acquire for The Universalist Church of America real or personal property whenever in its judgment such action is deemed beneficial for the purposes of said Church, and to pay for the same wholly or partially in money or notes, bonds, mortgages, or other evidences of indebtedness of The Universalist Church of America and on such terms and conditions as may be deemed wise.

To sell, lease, mortgage, exchange or otherwise dispose of any of the real or personal property or rights of The Universalist Church of America upon such terms as may be deemed wise, and to have power to accept as payment for the same mortgages, notes, bonds, property or other obligations.

To borrow and to raise money for The Universalist Church of America, to issue notes or other obligations convenient therefor, to secure the same by mortgage, pledge, deed of trust, or otherwise, and to make and execute contracts, promissory notes or other negotiable or transferable instruments.

To designate from time to time by standing or special vote the officer or officers of The Universalist Church of America authorized to execute and deliver deeds, mortgages, contracts or other instruments in the name and behalf of said Church.

All persons, whether officers, appointees, or employees of The Universalist Church of America, who handle funds shall be given salaries commensurate with their services rendered, and all fees, commissions, or other emoluments connected therewith shall become the property of The Universalist Church of America and appear in all financial reports.

4. The Board of Trustees shall submit a report of its proceedings, in-

cluding its appropriations and expenditures which shall be distributed at every regular session of the General Assembly, and shall submit its report and the reports of all departments to the local parishes at least one month prior to the General Assembly.

5. In the intervening years between the sessions of the General Assembly the Board shall, during the month of August, prepare and distribute to the local parishes a summary report of its proceedings and of all departments.

6. A majority of the Board shall constitute a quorum for the transaction of business. The expenses of the members of the Board in connection with such meetings shall be paid out of the regular funds of The Universalist Church of America.

7. There shall be a minimum of two meetings of the Board of Trustees each year. The Secretary shall call all meetings acting on order of the chairman or by the written request of six Trustees.

8. Members of the Board may vote by mail, and any vote receiving the approval of eight members in this manner shall be valid.

9. The Board of Trustees shall cause the books of the Treasurer to be audited at least once a year by certified public accountants, and an abstract of his accounts shall be laid before the General Assembly at each regular session.

10. At the first meeting of the Board of Trustees held after each biennial session of the General Assembly the Board of Trustees shall elect an Executive Committee consisting of the Chairman or the Vice-Chairman of the Board, four Trustees, and the General Superintendent, without vote, which shall in the intervals between the sessions of the Board, have supervision and direction of the general affairs of The Universalist Church of America. It shall perform such other duties as may be required by the Board. The Executive Committee shall meet quarterly and submit to the Board at each meeting a record of its proceedings since the last meeting.

11. The Board of Trustees shall have power to fill vacancies in the offices of The Universalist Church of America, however occasioned, until the next regular session of the General Assembly. Vacancies on the Board of Trustees shall be filled by the Trustees by ballot. Sixty days prior to the regular or a special meeting of the Board of Trustees the Secretary shall notify the Trustees by mail of the vacancy or vacancies to be filled, and each Trustee may submit names therefor. A list of the persons so nominated with the names of the proposers shall be mailed to the Trustees thirty days before the meeting, and no other names shall be proposed at the meeting except with the unanimous consent of the Trustees present. The vacancy or vacancies shall be filled from the persons thus nominated.

Article XI—State Conventions and Parishes

1. A State Convention may be organized in any state, territory, or province, whenever at least four parishes, in such proximity that they can conveniently and effectually cooperate, shall have been established and fellowshipped for at least two years, and have given satisfactory evidence of their probable continuance.

2. A State Convention, to be entitled to fellowship, shall be organized in conformity with the laws of The Universalist Church of America, and shall fully comply with the conditions it prescribes. It shall exercise jurisdiction over Universalist churches located within its territory and may enact any measure necessary or incidental to the welfare of such churches if not contrary to the laws of The Universalist Church of America.

3. A State Convention shall be constituted: first, of all ordained Universalist clergymen in fellowship residing in the State; second, of the officers of the Convention; third, of lay delegates to be chosen by the parishes in its fellowship.

4. A State Convention, subject to the laws of The Universalist Church of America, shall, through its Committee of Fellowship, exercise jurisdiction as to fellowship, ordination and discipline over the Universalist clergymen and parishes within its territorial limits.

5. A State Convention shall be incorporated under the laws of its state.

6. Twenty-five families, acknowledging the authority of The Universalist Church of America, and organizing as a Parish for religious improvement and the support of public worship, may be admitted to fellowship.

7. Every Parish, when practicable, shall be incorporated under the laws of the state in which it exists, conforming in its organization to the laws of The Universalist Church of America.

Article XII—Nominating Committee

A Nominating Committee of seven persons shall be elected by ballot at each regular session of the General Assembly. The member receiving the largest number of votes shall be Chairman, but in case of a tie vote the President shall designate one of the members as Chairman. The Nominating Committee shall present at least one nomination for each office to be filled by election at the next regular session after its election, including the Nominating Committee to serve for the biennium. The report of the Committee shall be submitted to the Secretary at least two months prior to the regular session and a copy of the report shall be published in some paper of general denominational circulation at least one month prior to the session and shall be sent to each parish minister at least one month prior to the session. Vacancies occurring in the Nominating Committee during a term shall be filled by the Board of Trustees for the balance of the term.

Article XIII—Central Fellowship Committee

The powers of The Universalist Church of America with respect to fellowship shall be exercised by a Central Committee of Fellowship consisting of seven members elected by the General Assembly in accordance with the Laws of Fellowship, Government and Discipline enacted by the General Assembly. Three or four members, in accordance with the number of those whose terms expire, shall be elected for a term of four years. No person shall serve as a member for more than eight consecutive years. At the first meeting following the General Assembly, this meeting being called by the Secretary of The Universalist Church of America, the committee shall elect a Chairman. Vacancies during a term shall be filled by the Board of Trustees until the next General Assembly. The Secretary of The Universalist Church of America shall be ex-officio the Secretary of the Central Committee of Fellowship.

Article XIV—Amendments

These Bylaws and the Laws of Fellowship, Government and Discipline may be amended at any regular or special session of the General Assembly by a vote of two-thirds of the members present and voting, provided that the members present and voting be not less than a majority of the registered membership of the Assembly, and that a notice of the proposed amendment or amendments be published in some paper of general denominational circulation at least three months prior to the date of such session.

PROPOSED AMENDMENTS

Laws of Fellowship, Government and Discipline

The Universalist Church of America

The Department of Survey and Evaluation submits the following amendments to the Laws of Fellowship, Government and Discipline to the General Assembly of The Universalist Church of America at Andover, Massachusetts, August 21-24, 1953.

1. Amend Article I entitled "Conditions of Fellowship" by substituting the following:

"ARTICLE I—CONDITIONS OF FELLOWSHIP

Fellowship in The Universalist Church of America shall be conditioned on acceptance of the general spirit and purpose of the Universalist faith as set forth in its charter. Any candidate for the ministry, any parish, or any state convention applying for fellowship, adjudged after suitable examina-

tion by a Committee of Fellowship having jurisdiction as possessing the essential spirit of the Universalist faith, and acknowledging the ecclesiastical jurisdiction of The Universalist Church of America, may be admitted. Any such admission to fellowship shall carry with it liberty as to statement of the faith as guaranteed by Article II of the Bylaws of The Universalist Church of America."

2. Amend Article II, Section 1, entitled "Central Fellowship Committee," by substituting the following:

"ARTICLE II — COMMITTEES OF FELLOWSHIP

1. **Central Fellowship Committee.** The powers of The Universalist Church of America with respect to fellowship shall be exercised by a Central Committee of Fellowship as constituted and described in Article XIII of the Bylaws."

3. Amend Article III entitled "ADMISSION TO FELLOWSHIP" as follows:

(a) In Section 1 insert following the period at the end of the first sentence the following new sentence:

"The term 'State Convention' shall be understood as referring to any state, regional or provincial organization of whatever name in ecclesiastical fellowship with The Universalist Church of America."

(b) In Section 2 substitute for the first sentence the following sentence:

"All parishes located in a state in which an organized convention exists and all clergymen and licentiates residing therein shall be subject to the jurisdiction of that state, with the exception, during the period of their service, of clergymen serving in general denominational activities, as chaplains in the armed forces of the United States, or as teachers in theological schools, who may, upon application, become subject to the jurisdiction of the Central Committee of Fellowship."

(c) In Section 2 strike out the last two words and insert in place thereof the words "its consent."

(d) In Section 3 strike out the words "after interviewing him" in the last sentence so that the sentence shall read:

"If the latter Committee shall be satisfied of his worthiness, it shall grant the said clergyman or licentiate fellowship in the new jurisdiction, and, unless charges are pending, such action shall not be delayed beyond three months."

4. Amend Article IV, entitled "Withdrawal of Fellowship," as follows:

(a) By striking out the number "6" in subsection iii of Section 1 and inserting in place thereof the number "5".

(b) By striking out the paragraph lettered "e" in subsection iii of Section 1.

5. Amend Article V, entitled "Restoration to Fellowship," by substituting the following new Article V:

"ARTICLE V — RESTORATION TO FELLOWSHIP

1. Any clergyman who has withdrawn from fellowship or from whom fellowship has been withdrawn who desires restoration of fellowship shall make written application to the Committee of Fellowship having jurisdiction, stating his place of residence, and all the facts of the case, and promising compliance with the conditions of Fellowship hereinbefore set forth; whereupon the Committee shall proceed, as is provided in Article II, Section 3."

6. Amend Section 2 of Article VI, entitled "Letters of License," by striking out the number "5" and insenting in its place the number "4".

7. Amend Article VII, entitled "Ordination," as follows:

(a) By substituting for Section 1 the following new section:

"1. Ordination to the Universalist ministry may be conferred on application by a parish for the ordination of a pastor-elect, or on a candidate's personal application, by the Committee of Fellowship having jurisdiction. The Committee shall examine the candidate as to his fitness in purpose, character, training and ability for the ministry. The candidate shall submit a personal statement of his religious history and experience, controlling faith and motive, his reasons for seeking the ministerial fellowship of the Universalist Church, and such other matters as he may desire to present. After such examination, notice of which shall have been given to the Central Committee of Fellowship at least thirty days prior to such examination, and shall have been published in one issue beforehand of a journal of general denominational circulation, unless waived by the Central Committee of Fellowship, the Committee may authorize his ordination and appoint some clergyman in the Universalist fellowship to confer ordination upon him."

(b) By substituting for Section 2 the following new section:

"2. An Ordination Vow of faithfulness to the Universalist ministry and to The Universalist Church of America shall be included in the service of ordination."

(c) By striking out in Section 6 the clause at the end beginning with the words, "Provided, however."

(d) By adding the following new section to be numbered "7":

"7. No candidate shall advertise his ordination before examination by a Committee of Fellowship, and no candidate shall set the date of his ordination until the expiration of thirty days following the date of authorization of ordination."

8. Amend Article VIII, entitled "Discipline," as follows:

(a) By substituting for Section 8 the following new section:

8. **Hearing.** At or after the due date for filing the reply pleading, the Committee shall fix a convenient time and place for the hearing, of which due notice shall be given to the parties Complainant and Defendant, and whereat the said parties, with counsel, if desired, shall appear, and the cause be duly heard. If, however, either or both parties desire to offer testimony, either may give notice thereof to the Committee. Said Committee shall, with as little delay as possible, appoint a competent Examiner to take the testimony, and shall notify the parties of such appointment."

(b) By inserting in the eighth sentence of Section 9 following the words "objected to" the words "as a violation of local civil law."

(c) By renumbering Section 9a as Section 10 and renumbering consecutively the remaining sections of Article VIII.

9. Amend Section 2 of Article IX, entitled "Appeals," by substituting the following new section:

"2. An appeal from the decision of a Committee of Fellowship, to be allowed, must be taken within thirty days of the time at which such decision was rendered. Notice of appeal shall be sent at once by the Secretary of the Committee of Fellowship from whose decision the appeal is taken, which shall have the effect to suspend the sentence pronounced by its court until reaffirmed by the Court of Appeal. (See Article II, Section 4 (e) and 5.)"

10. Amend Article X by striking out Section 4 thereof.

11. Amend Article XI, entitled "Miscellaneous," as follows:

(a) By striking out the word "Divinity" in the first line of Section 1 thereof and inserting in its place the word "Theological."

(b) By striking out Sections 4 and 5 thereof.

ILLINOIS UNIVERSALIST CONVENTION

Official Call

The One Hundred Sixteenth annual session of the Illinois Universalist Convention will be held in the Universalist Church in Galesburg on Saturday and Sunday, May 23-24, 1953, for the purpose of hearing reports, electing officers, and transacting any other business that may properly come before it. The sessions will open at 11 A.M. on Saturday and close after luncheon on Sunday. —STANLEY MANNING, *Secretary*

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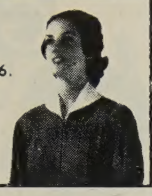

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INSTALLATION

WILLIAM A. DEWOLFE was installed as minister of the First Universalist Church of Wakefield, Massachusetts, Sunday evening, March 1.

The Act of Installation was led by Alban Lobdell, president of the Standing Committee.

The Invocation was offered by the Rev. Robert S. Wolley of Swampscott. The Reading was by the Rev. Ralph Lazzaro, director of Field Work, Harvard Divinity School. Professor Alfred S. Cole of Tufts School of Religion preached the Installation Sermon.

The Charge to the Minister was given by the Rev. Grant Haskell of Medford. Dr. Clinton Lee Scott, superintendent of Massachusetts Universalist Churches, gave the Charge to the Congregation.

The Benediction was pronounced by the Rev. William A. DeWolfe.

Following the service, the society held an informal reception for the Rev. and Mrs. DeWolfe in the vestry.

NEW UNIVERSALISTS

Everett Jonathan Weeks, son of the Rev. and Mrs. Herbert G. Weeks, Milford, Massachusetts, April 2, 1953.

A son, Mark Edward, was born to the Rev. and Mrs. William A. DeWolfe of Wakefield, March 10, at the New England Sanitarium and Hospital. Mrs. DeWolfe is the former Barbara Mosher of Bangor, Maine.

MEMORIAL SERVICE FOR DEAN RATCLIFF

A service of memorial was held for Dean John M. Ratcliff in Goddard Chapel, Tufts College, on Saturday, March 27. Details of the service had been planned by Dr. Ratcliff two years ago. Dr. Eugene S. Ashton presided; Acting President of Tufts College Nils Y. Wessell led in the responsive reading; the Rev. Robert L'H. Miller gave the prayer. Tributes were given to Dr. Ratcliff, as an administrator, by Dr. Ashton; as a teacher and counselor, by Mr. Miller; as a friend by Provost John P. Tilton; as a minister, by the Rev. Albert F. Ziegler. Colleagues of Dr. Ratcliff at the college acted as ushers, Prof. William K. Provine was organist.

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OBITUARY

GEORGE EDWARD LEIGHTON

Dr. George Edward Leighton, Minister Emeritus of the First Universalist Church of Somerville, Massachusetts, died at his home in Portland, Maine, March 18, in his eighty-second year.

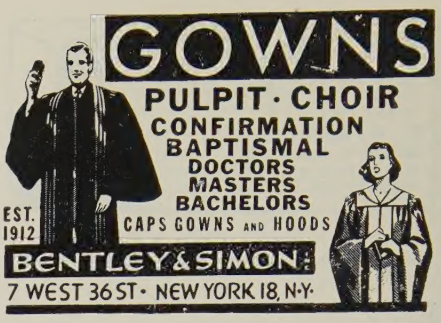
"Father George" as he was affectionately known to many of the writer's generation, was a Maine man. He was born in Dexter, Maine, in 1871. He was educated in Dexter and at Tufts. He received his Bachelor of Divinity degree in 1894 and was ordained the same year. In December 1895, he married Maud Woodbury Sweetster. In 1919, Tufts conferred the honorary degree Doctor of Divinity on George Leighton.

Dr. Leighton served churches in Westbrook, South Windham, Skowhegan, and Madison, Maine, and in Portsmouth, New Hampshire. Throughout his parish ministry, Dr. Leighton did his full share as citizen in the communities where he lived. He served on School boards in both Maine and New Hampshire. He was one time a member of the Constitutional Committee of New Hampshire.

In larger denominational work, Dr. Leighton served long terms as State Superintendent in both New Hampshire and Massachusetts. He retired from the Massachusetts Superintendency in 1922 to become minister of the Somerville Universalist Church. In 1945, he retired from the active ministry and went home to Maine where he and Mrs. Leighton enjoyed the rich fellowship of a host of loyal friends.

Funeral services were conducted by the Rev. Warren Lovejoy in the Westbrook Universalist Church in which Dr. Leighton was ordained. The Rev. Charles H. Emmons, long-time friend and colleague, spoke.

A memorial service was held at the First Universalist Church of Somerville on Sunday evening, March 29, for the late minister-emeritus, the Rev. George E. Leighton, D.D. The Rev. Albert F. Ziegler presided and the Rev. Charles Emmons gave the tribute. Flowers were given in memoriam by June Burns and Mildred Orcutt. Dr. Leighton's many friends and colleagues filled the church where he had served as minister for twenty-three years.



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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Voted to approve the action of the Minnesota Fellowship Committee in granting reciprocal fellowship to the Rev. Kenneth Jackson Smith, an ordained Unitarian clergyman.

—ESTHER A. RICHARDSON, *Secretary*
March 19, 1953

CONNECTICUT UNIVERSALIST CONVENTION

The one hundred and twenty-first Annual Session of the Connecticut Universalist Convention will be held in the First Universalist Church of Norwich, Connecticut on Friday and Saturday, May 15-16, 1953, beginning at 7:30 P. M. on Friday.

Among the items of business to be considered will be "Special Act No. 162 of the 1951 General Assembly as amended by the second Special Act of the 1953 General Assembly (now known as 1953 House Bill No. 867)."

The Convention will be preceded by the Annual Meeting of the Association of Universalist Women of Connecticut which will begin at 2 P. M. on Friday.

—ERIC ALTON AYER, *Secretary*

CONNECTICUT ASSOCIATION OF UNIVERSALIST WOMEN

The Annual Convention of the Association of Universalist Women of Connecticut will be held in the Universalist Church of the Good Shepherd in Norwich, Connecticut, May 15, 1953, at two o'clock.

Reports will be given, officers elected, and such other business transacted as should come before said Convention.

—DOROTHEA D. WILLIAMS, *Secretary*

RHODE ISLAND CONVENTION

The 116th Annual Session of the Rhode Island Convention of Universalist Churches is to be held on Wednesday, June 3, 1953, at the First Universalist Church of Providence, R. I., at 3:00 P. M. for the hearing of annual reports, election of officers, and any other business that may legally come before the Convention.

—JOHN P. CHRISTENSEN, *Secretary*

ONTARIO UNIVERSALIST CONVENTION

Notice is hereby given that the Special Committee appointed by the Ontario Fellowship Committee and approved by the Central Fellowship Committee will convene at the Church of Our Father, Detroit, Michigan, May 6, 1953, at 1 P. M. for the examination of Stewart Moore, "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—ERMA REIVE, *Secretary*
March 15, 1953

DOOLITTLE HOME "AT HOME"

The Annual Visitation of The Doolittle Universalist Home for Aged Persons, Inc. will be held this year on Sunday Afternoon, May 24. The Home will be open to friends from two o'clock until early evening; new friends and old are invited to visit the Home at this time, to view the home and to visit with the residents. An informal program will begin at 3:30 P. M., and between five and seven at Buffet Supper, at a nominal charge, will be served by the Unity Class of the Foxboro Church. Hostesses will be on hand to give a guided tour of the Home; the Clerk will receive your gifts; come and appraise for yourself this fine Universalist project. Fill your car! Form a "caravan," but reserve this date for a trip to the country . . Foxboro, a bit of old New England.

—LOUISE P. INMAN, *Clerk*

MASSACHUSETTS COMMITTEE OF FELLOWSHIP

On March 23, Charles Ford was granted a lay license for one year; Amos C. Barstow Murphy was authorized for ordination; it was voted to recommend the granting of reciprocal fellowship to the Rev. Warren A. Leonard of the Congregational Church.

—ALBERT F. ZIEGLER, *Secretary*

MASSACHUSETTS COMMITTEE OF FELLOWSHIP

On May 25, at 2:30 P. M., at 16 Beacon Street, Boston, Mr. Harry Sherman will be examined for ordination to the ministry of the Universalist Church.

—ALBERT F. ZIEGLER, *Secretary*

NEW YORK FELLOWSHIP COMMITTEE

On January 28, granted a Letter of Dismission and Recommendation to the Rev. Kenneth D. Babcock who desired to affiliate with the Western Association (N. Y.) of the Congregational Christian Church.

On March 4, renewed the License as a Lay Preacher of Miss Doris Trafton.

On March 5, granted a Letter of License to Richard M. Woodman.

On March 31, transferred the Rev. Paul Husted to the Massachusetts Convention.

On March 5, granted a Certificate of Reciprocal Fellowship to the Rev. John Irving Daniel of the Hudson River Association of the Congregational Christian Churches.

—ROBERT L. COPE, *Secretary*

NEW YORK FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the New York Universalist Convention will convene at the First Universalist Church, Binghamton, N. Y., May 11, 1953, at two-thirty o'clock in the afternoon for the examination of Max A. Coots, "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—ROBERT L. COPE, *Secretary*

MICHIGAN UNIVERSALIST CONVENTION

The annual meeting of the Universalist Convention of Michigan will be held at Farmington, October 2, 3, 4, 1953, beginning Friday evening.

The host church is celebrating the centennial of its founding the week of September 28 - October 4, and the Convention is expected to have a part in the celebration.

The Michigan Association of Universalist Women will hold its annual business sessions and election of officers on Saturday, October 3, at Farmington.

—MARY L. PATTERSON, *Secretary*

FERRY BEACH REUNION, SALEM, MASSACHUSETTS

The spring Ferry Beach Reunion will be held at the First Universalist Church, Salem, Massachusetts, Friday evening, May 8.

FERRY BEACH LADIES AID

We are turning our thoughts to The Ladies Aid fair tables at Ferry Beach. Will you begin to collect your gifts for those tables and mail them to Mrs. William R. Walsh, 8 Plymouth Street, Quincy, Mass., as soon as you are ready?

It is from the proceeds of these fair tables that we are able to continue our part of the maintenance and improvement of Ferry Beach.

—ELOISE WELLINGTON,
Recording Secretary

UNIVERSALIST WOMAN'S ALLIANCE

The regular monthly meeting of the Universalist Woman's Alliance will be held at Bethany Union, 256 Newbury Street, Boston, on Friday, May 15, at eleven o'clock.

Following the business meeting, Gertrude Thayer will give an illustrated lecture on *The Gaspe Peninsula.*

Reservations for the luncheon should be made with Mrs. Dumas, COpley 6-0240 by Monday, May 11.

—MARION H. PIKE, *Secretary*

OHIO CONVENTION CALL

The 128th annual convention of the Universalist Church of Ohio will be held in the Belpre Universalist Church, Belpre, Ohio, June 18, 19, 20, 1953, for the purpose of receiving reports, electing officers and considering such business as may regularly be brought before it. The Ohio Association of Universalist Women and the Ohio Universalist Youth Fellowship will hold annual meetings within the above mentioned dates.

—DONALD K. EVANS, *Secretary*

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